THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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JOHN HUMPHREY NOYES, . . EDITOR.
WILLIAM A. HINDS, . ASSOCIATE EDITOR.
F. WAYLAND-SMITH, . . BUSINESS MANAGER.

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Respectable Advertisements of Communities, Coöperative Societies, and new Socialistic ventures of any kind, will be inserted, with the distinct understanding that the publishers do not thereby assume any responsibility as indorsing the character, moral or financial, of such organizations. The rate for these special notices is one cent for each word, each insertion, cash in advance.

WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not*, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it "first best" of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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THE PRINCIPLE OF SELECTION.

AN ANALOGY.

Under the normal operation of the principle of natural selection in the brute creation, the animals that are the strongest, the craftiest and the most rapacious become the rulers, and, except as they are limited by climatic and food conditions, multiply to the exclusion of the other races. These, in order to survive in the grand struggle for existence, must develop greater fleetness of foot or wing, take on modest colors and otherwise escape observation, or band together and thus bid defiance to their more powerful enemies.

Upon the advent of man an important modification of the principle of natural selection was introduced. He sought out the animals that could be made most useful to him—the horse and ass, the camel and ox, the sheep and goat, the goose and hen—and, domesticating them, placed them in favoring conditions of increase, and protected them from their natural enemies, which were in their turn destroyed by every means which man could devise. The rapacious animals were lords of creation only where man was not.

But man is a microcosm of brute creation: in him, as Browning says,

"are resumed
Fish, fowl and beast and insect."

And, left to his own natural impulses, he repeats the role of the tiger, lion and shark. The strongest, the craftiest, and the most rapacious, take possession of the best things of life, and practically say to the rest, "Hands off!" And the latter have to content themselves with modest and ignoble avocations, learn to live on the humblest fare, or minister to the desires of the stronger and shrewder classes, if they would maintain any footing in this world.

But the strong and crafty are no more allowed to hold unrestricted sway among men than among animals. Christianity has undertaken to do for mankind even more than man has done for animals; it seeks, first, to restrain the vicious and foster the good elements in every human being; and, secondly, give the best conditions to the most worthy. When Christ singled out for his special blessing "the poor in spirit," them "that mourn," "the meek," them "that hunger and thirst after righteousness," "the merciful," "the pure in heart," "the peace-makers," he indicated that his system was to put the most harmonic and useful individuals in the best conditions—the sheep and cow and horse above the beasts of prey. In many ways he recognized the fact that up to his time the strong and rapacious—the lion and tiger—had held sway; but he declared that under his dispensation a new principle of selection, or a new modification of the old one, would prevail. That is the signification of his exhortation to "resist not evil," to "love your enemies," to "give the cloak to him that takes away the coat." That is the meaning of his saying, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be greatest among you let him be your minister; and whosoever will be chief among you let him be your servant." They that are wise will recognize the new principle of selection, and suppress every thing in themselves at war with it. For as certainly as man has modified animal selection in a way that tells against the cruel and rapacious, so certainly will Christianity (we use the term in no sectarian sense) modify human selection so as to tell against the proud, the grasping, the hard-hearted, the oppressive, the self-seeking.

SOCIAL UNION.

Hammersmith, London, Eng., Jan. 2, 1878.

EDITOR OF THE AMERICAN SOCIALIST:—Whilst it is gratifying to read in the AMERICAN SOCIALIST of active movements in connection with various associations that are trying to modify the effects of competition, it is to be regretted that there is no organization in America for the advancement of Socialism, mutual Coöperation in the creation of wealth, and equality of possession and enjoyment.

The American Communities are prosperous, and for three generations it has been demonstrated that men are capable of self-government, and, under certain conditions, can congregate and live together in peace and good-will; labor for the common interest of all; surrounding themselves with the comforts and some of the luxuries of civilized life, while excluding from their midst want, poverty, vice and misery. But each Community is isolated, and fails to Coöperate with the rest of humanity in any phase beyond the bias of their own special circle. The pilgrims of toil must pass through their narrow gate to the Heaven of Social Life in Communism, or they must perish in the Hell of Competition. They appreciate united efforts within their own sphere, but fail to see their responsibilities in relation to the rest of humanity outside their cherished home.

The present time, however, seems well adapted for a wise propaganda in harmony with comprehensive principles and practical methods of action in Mutual Coöperation.

Men are awakening, as from the sleep of ages, as to the value of Coöperation and equality of possession and the distribution of wealth, while the trading and commercial classes are startled and paralyzed by the recurring periods of panic and distress, arising out of increased facilities of production, reduced wages and diminishing demand for consumption. A surcharge of wealth generates poverty, and so Saturn feeds on his own offspring.

In England, the land by feudal force and fraud is held in the grasp of a comparative few, and while trade is depressed she has to pay one hundred millions sterling for foreign grain which she might raise on her own soil.

America, with the heritage of democratic institutions, a republic and the ballot, has by protective duties forced her manufactures to redundancy, till her surplus stock diminishes wages and employment. The multitude of workers are without reserved resources, and hence want, distress and starvation. Tens of thousands, it is said, are on tramp, begging for work or for bread. America is sending her masons to London to compete with English labor, wages, and demand; and England will compete with all the world till the day when other nations will manufacture their own raw materials, and leave her alone with her labor-saving machinery and a starving population.

There is something very absurd in this vast waste of labor, time, money, health, and life itself, in transmitting over many thousands of miles products which might be consumed at home, to the advantage of all concerned, if a few wise, simple and practical arrangements were adopted. England might raise her own corn and America might feed her own children, without loss to the interest or happiness of either, if these simple and practical methods were made known and adopted.

To attain this knowledge a system of propagandism must be organized free from prejudice, so as to reach all classes. Mere names will not effect conversion. A

statement of facts and experience will be necessary to carry conviction, to awaken thought and rouse to action the aggregate of living listeners. The public platform, and vivid, breathing utterances are necessary to awaken zeal and enthusiasm.

As American institutions give easy access to the land, the raw material of food, clothing and shelter, it is desirable that the friends of Sociology, should form

A SOCIAL UNION,

to promote Mutual Coöperation and Common Property. To give it a practical working platform in relation to Socialism a Board of Directors should be elected yearly from delegates sent from as many Communities as join the Union.

One delegate for every hundred members should assemble once a year at Whitsuntide or in May to read papers, elect the Board, and promote such measures of propaganda as their resources would allow.

The expenses should be provided for by each Community contributing not less than five cents yearly per adult member; five dollars for every hundred, and the same proportion for every fifty. This fund would cover traveling expenses for the delegates and directors and other matters.

Such a Union, holding a yearly Congress in a different city, would awaken attention and arouse intelligent discussion in the local and metropolitan journals.

The Social Union would be identified with no particular Community, and could promote all practical methods from the Mutual Coöperation of Greeley, in Colorado, to the higher evolution of United Homes, common property, equality of possession and the distribution of wealth.

All Socialists could coöperate on this basis. Higher or special phases would develop themselves in course of time.

Strangers might be admitted as visitors by ticket, but not take part in the proceedings of Congress.

The papers to be read should be approved by the Board of Directors, and not extend beyond fifteen minutes in reading. Each speaker to be limited to ten minutes in discussions.

If the Congress were held for a year or two in the halls of Communities large enough to accommodate the members, the expense would be moderate, while the discussions would have a highly educational influence over the members of the Community admitted to the meetings, and would impart life, energy and vigor to the movement.

I have confidence in recommending the Social Union as it is founded on the lines of the plan suggested by the writer a few years ago to the Coöperators of England. When traveling through the country I found all the Coöperative stores isolated; some prosperous with many branches, as at Northampton, which had the elements of success marred by errors of practice; other societies were embarrassed by a system of credit, and many failed for want of advice and encouragement.

I suggested in 1866 a Central Board, a yearly Congress, and short papers at conferences. The plan has been found highly useful, and although the higher phases of Socialisms have not yet been accepted, the land will ultimately become a subject of inquiry as the foundation for enlarged homes and mutual Coöperation in production.

I would ask the friends of humanity and of Socialism to contemplate the vast influence an organization such as here advocated might exercise over the intelligent minds in America. The influence of organization is seen in every phase of public life, in trade, in science and in religion, and yet Socialists in America stand isolated and indifferent to the conditions now arising to render their counsels acceptable.

By a wise and persevering effort American Socialism, by such a union as here advocated, might be able to establish a successful example of Mutual Coöperation or Community in almost every State in the country within the present century. Small farms might be united into splendid estates, held as common property, and miserable dwellings supplanted by magnificent mansions, lofty workshops and laboratories, combining the means of health and comfort, where each group of members or Community would become a practical school of industry, intelligence, culture and refinement. The biological law of growth requires mental exercise and congenial attrition. Isolation implies stagnation, enfeebled nervous force and ultimate decay. Social Union would impart sympathy, generate mental activities, and give vital force to all within its genial influence; living zeal like fire would radiate from center to circumference.

Yours faithfully, E. T. CRAIG.

THE RELIGIOUS COMMUNITIES.

WHAT SOCIALISM OWES TO THEM.

In commenting on Parke Godwin's classification of "Social Architects" (which may be found in the American Cyclopedia, article *Socialism*), the author of the "History of American Socialisms" says:

Mr. Godwin seems to underrate the Practical Architects: *i. e.*, those that we have called the successful Communities. It is hardly fair to represent them as merely practical. The Shakers certainly have a theory which is printed in a book; and there is no reason to doubt that such thinkers as Rapp, and Bäumeler of the Zoarites, and the German nobleman that led the Ebenezers, had Socialistic ideas which they either worked by or worked out in their practical operations, and which would compare favorably at least with the sentimentalisms of the first French school. If St. Simon and Owen and Fourier are to be called the theoretico-practicals, such workers as Ann Lee, Elder Meacham, Rapp, and Bäumeler ought at least to be called the practico-theoreticals.

Indeed these Practical Architects, who have actually given the world examples of successful Communism, have certainly contributed more to the great Socialistic movement of modern times, than they have credit for in Godwin's classification or in public opinion. We called attention, in the course of our sketch of the Owen movement, to the fact that Owen and his disciples studied the social economy of the Rappites, and were not only indebted to them for the village in which they made their great experiment, but leaned on them for practical ideas and hopes of success. These facts came to us at the first without our seeking them. But since then we have watched occasionally, in our readings of the Socialistic journals and books, for indications that the Fourierist movement was affected in the same way by the silent successful examples; and we have been surprised to see how constantly the Shakers, Ebenezers, etc., are referred to as illustrations of the possibilities and benefits of close Association. We will give a few examples of what we have found.

The Dial, which was the nurse of Brook Farm and of the beginnings of Fourierism in this country, has two articles devoted to the Shakers. One of them, entitled "A Day with the Shakers," is an elaborate and very favorable exhibition of their doctrines and manner of life. It concludes with the following observation:

"The world as yet but slightingly appreciates the domestic and humane virtues of this recluse people; and we feel that in a record of attempts for the actualization of a better life their designs and economies should not be omitted, especially as, during their first half century, they have had remarkable success."

The other article, entitled the "Millennial Church," is a flattering review of a Shaker book. In it occurs the following paragraph:

"It is interesting to observe, that while Fourier in France was speculating on the attainment of many advantages by union, these people have, at home, actually attained them. Fourier has the merit of beautiful words and theories; and their importation from a foreign land is made a subject for exultation by a large and excellent portion of our public; but the Shakers have the superior merit of excellent actions and practices; unappreciated, perhaps, because they are not exotic. 'Attractive Industry and Moral Harmony,' on which Fourier dwells so promisingly, have long characterized the Shakers, whose plans have always in view the passing of each individual into his or her right position, and of providing suitable, pleasant, and profitable employment for every one."

Miss Peabody, in an article entitled "Christ's Idea of Society," thus refers to the practical Communities:

"The temporary success of the Hernhutters, the Moravians, the Shakers, and even the Rappites, has cleared away difficulties and solved problems of social science. It has been made plain that the material goods of life, 'the life that now is,' are not to be sacrificed (as by the anchorite) in doing fuller justice to the social principle. It has been proved, that with the same degree of labor there is no way to compare with that of working in a Community, banded by some sufficient idea to animate the will of the laborers. A greater quantity of wealth is procured with fewer hours of toil, and without any degradation of the laborer. All these Communities have demonstrated what the practical Dr. Franklin said, that if every one worked bodily three hours daily there would be no necessity of any one's working more than three hours."

A writer in *The Tribune* (1845), at the end of a glowing account of the Ebenezers, says:

"The labor they have accomplished and the improvements they have made are surprising; it speaks well for the superior efficiency of combined effort over isolated and individual effort. A gentleman who accompanied me, and who has seen the whole western part of this State settled, observed that they had made more improvements in two years than were made in our most flourishing villages when first settled, in five or six."

In *The Harbinger* (1845) Mr. Brisbane gives an account of his visit to the same settlement, and concludes as follows:

"It is amazing to see the work which these people have accomplished in two years; they have cleared large fields, and brought them under cultivation; they have built, I should judge, forty comfortable houses, handsomely finished and painted white; many are quite large. They have the frame-work for quite an additional number prepared; they are putting up a large woolen manufactory, which is partly finished; they have six or eight large barns filled with their crops, and others erecting, and some minor branches of manufactures. I was amazed at the work accomplished in less than two years. It testifies powerfully in favor of combined effort."

But enough for specimens. Such references to the works of the Practical Architects are scattered everywhere in Socialistic literature. The conclusion toward which they lead is, that the successful religious Communities, silent and inconspicuous as they are, have been, after all, the specie-basis of the entire Socialistic movement of modern times. A glimmering of this idea seems to have been in Mr. Godwin's mind, when he wrote the following:

"If, in spite of their ignorance, their mistakes, their imperfections, and their despotisms, the worst of these societies, which have adopted, with more or less favor, unitary principles, have succeeded in accumulating immeasurable wealth, what might have been done by a Community having a right principle of organization and composed of intellectual and upright men? Accordingly, the discovery of such a principle has become an object of earnest investigation on the part of some of the most acute and disinterested men the world ever saw."

The great facts of modern Socialism are these: From 1776—the era of our National Revolution—the Shakers have been established in this country; first at three places in New York; then at four places in Massachusetts; at two in New Hampshire; two in Maine; one in Connecticut; and finally at two in Kentucky, and four in Ohio. In all these places prosperous religious Communism has been modestly and yet loudly preaching to the nation and the world. New England and New York and the great West have had actual Phalanxes before their eyes for nearly a century. And in all this time what has been acted on our American stage has had England, France and Germany for its audience. The example of the Shakers has demonstrated, not merely that successful Communism is subjectively possible, but that this nation is free enough to let it grow. Who can doubt that this demonstration was known and watched in Germany from the beginning, and that it helped the successive experiments and emigrations of the Rappites, the Zoarites and the Ebenezers? These experiments were echoes of Shakerism, growing fainter and fainter as the time-distance increased. Then the Shaker movement with its echoes was sounding also in England, when Robert Owen undertook to convert the world to Communism; and it is evident enough that he was really a far-off follower of the Rappites. France also had heard of Shakerism before St. Simon or Fourier began to meditate and write Socialism. These men were nearly contemporaneous with Owen, and all three evidently obeyed a common impulse. That impulse was the sequel and certainly in part the effect of Shakerism. Thus it is no more than bare justice to say, that we are indebted to the Shakers more than to any or all other Social Architects of modern times. Their success has been the solid capital that has upheld all the paper theories and counteracted the failures of the French and English schools. It is very doubtful whether Owenism or Fourierism would have ever existed, or if they had whether they would have ever moved the practical American nation, if the facts of Shakerism had not existed before them and gone along with them.

But to do complete justice we must go a step further. While we say that the Rappites, the Zoarites, the Ebenezers, the Owenites, and even the Fourierites are all echoes of the Shakers, we must also acknowledge that the Shakers are the far-off echoes of the PRIMITIVE CHRISTIAN CHURCH.

TEN new Socialist journals have been started in various parts of Germany. *Der Socialist* has also been started in Vienna, and another new organ of Socialism at Zurich.

FOURIERANA.

Selections from the Harbinger, Phalanx and other Publications of the Fourier Epoch.

IX.

"WE CAN NOT BREATHE THIS ATMOSPHERE!"

SUCH is the remark which we may often hear uttered by men who are not entirely dead to the promptings of their better nature, and who daily experience the incompatibility between a life of noble aspirations, and the sordid, anxious, drudging life of the devoted man of business. We should hear the expression of this sentiment oftener than we do, if all men were true to their convictions. It can not be denied that there is a general dissatisfaction, among the most thoughtful persons, with the influence of our present business relations on the cultivation of a pure and sincere life; they feel that, in society as now constituted, they must sacrifice much spiritual or material wealth; indeed, they can hardly engage in the common routine essential to procure a livelihood without meeting with occasions of disgust, that remind them of their distance from the true harmony of nature. The parched, dusty, reeking atmosphere of commercial life is too hot for them; they feel the springs of their best life drying up under its power; they long to breathe a purer air, from which their whole nature may obtain vigor, as well as delight. This unrest has the character of a prophecy. It is like the agitation which, among certain animals, betokens a coming storm. It is the genuine action of nature, which would lead her children, by influences that can not be resisted, to the destiny for which they were made. If the present order of society were not a dark and shapeless chaos, if man were not called to seek for truer and more congruous institutions, this natural yearning for something better would not be so deeply placed within the soul. As it is, we may regard it as the voice of Providence, summoning the followers of light and truth to seek and to construct a social system in accordance with the laws of God and the wants of man.

We were much struck with an instance of this instinctive discontent, in a conversation which a friend related to us as having taken place between himself and a thriving, prosperous young merchant, whose successful devotion to business had not caused him to forget the "dreams of his youth." "I am about to wind up my affairs," said he to our friend, "I can not stand this any longer, and must find a more congenial sphere. I am weary and sick of the customs of trade; they demand too great a sacrifice of all that is most valuable to man, and compel me to violate the principles which my past education has taught me to deem sacred." Here was a frank confession, more sincere perhaps than politic. But how many can speak from experience to the same effect! This person is by no means the only one who is made to suffer from the inconsistency of society.

The whole theory of education supposes that generous and lofty sentiments are to be instilled into the youthful mind. No pains are spared to overcome the developments of childish selfishness. The excellence of magnanimity, purity of thought, benevolence of purpose, and generous aspirations is loudly enforced. If the youth is not too much of a Yankee to be duped by such fine language, he leaves the seclusion of the schools for the throngs of business, as little prepared for actual life as would be a naked savage to face a flaming battery. His beautiful maxims will not pass current on 'Change. His enthusiasm for truth and goodness is considered grotesque in State Street. The morality inculcated in the course of our education is no more regarded as fit to be recognized in the common relations of business, than is the religion of the Gospel as a practical rule of conduct anywhere. "My friend," said a clergyman of our acquaintance, to a good deacon, who was equally noted for the odor of sanctity and the reputation of wealth, "it is your duty to carry the principles of Christianity into the transactions of business."—"Sir," interrupted the pious deacon, "the thing can not be done." The young man, who may have been imbued with a noble spirit, soon finds out what a deep gulf is placed between his fondest aspirations and the actual demands of society. If he attempts to be consistent with his principles he is ruined in his prospects. If he wishes to make the laws of justice and disinterestedness paramount, his shrewdness as a business man is more than questioned. If his soul indulges in the visions of good and truth, with which, perchance, it may have revelled, as in an opening Paradise, he will not be deemed good at the bank. His piety will be considered no pledge of his punctuality. Is this warfare always to exist? Can we believe it to be the normal state of man? On the contrary, is it not an indication of disorder in the social system, no less powerful than that which is shown by the earthquakes and volcanoes in the physical world? Why then, O wise men, venerated leaders of public opinion, ye who are guides for the blind and crutches for the lame, do you not give your thoughts to this question of social reform, which more than all others demands your assistance?

The time has come when this subject must be discussed with a depth and earnestness hitherto unknown. It can not be that the present polluted and vulgar order of society is the completion of human destiny on earth. If it be so, man's whole nature is a lie, and the voice of the Creator has spoken in it but to deceive. As sure as the cups of the flower are made to furnish the bee with their appropriate food as well as to delight the eye with its radiant beauty, is there a divine constitution of society, where all the natural instincts of the soul will be unfolded in harmony; where man can become truly a man, and where the faculties of the angel are not to be prostituted to the service of the animal. The establishment of this order is the problem of our age. We shall witness its solution, and that speedily. Meantime, if you are not prepared to work for it, pass away in silence. Hinder not, by your babblings, the work to which earnest men are devoted.—*George Ripley.*

HODGEKIN'S MATHEMATICAL REVERIE.

"Dear me, what hard times! And seems like it was never goin' to let up; I never before was so hard run that I couldn't in some way or other get hold of a little tobacco; but here now I've been since last night without a bit. Here I am forty years old, and can't command a chew of tobacco! Wonder what my tobacco-bill for the last twenty-five years has been. It's easy reckoned. I ain't a beastly chewer; ten cents' worth a week will do me; that's $5.20 a year; for twenty-five years it is $130.00. Then there is interest, which some say is wrong, but wouldn't be I guess in this case, if we could get it; that would be just about as much more, bringing it up to $260.00. Then there is the beer and whiskey; it is not easy to figure on them, for I never was a regular drinker, but it is my solid opinion that they have cost full as much as the tobacco—that would only be allowing an average of two glasses a week. That makes $520.00—saying nothing about tea and coffee, which would bring the bill for hurtful luxuries up to $1,000.00 at least. Of course it won't do to say any thing against tea and coffee, because the womenfolks use them, and that sanctifies them as it were; but I guess I can curse beer and tobacco without hurting any body's feelings. What a fool I have been! Supposing I had saved that $520.00 and hadn't injured myself with those nasty poisons—I could now have a little home of my own, and should be better able to stand a day's hard work than I am now. As it is I have to pay rent, and have the hardest kind of work to do it; I am nobody; only old Hodgekin, a shabby, muddy-faced, round-shouldered old codger, whom every one delighteth to dishonor—or at least pay no special honor to—and why should they? I am a failure, and people don't like failures. I ought to have saved that $500.00 or $1,000.00, and had a little place of my own now, and been better dressed, healthier, fuller-faced and cheerfuller than I am now. My dyspepsia isn't very bad, and my cheeks are not as hollow as they might be; but if I had let alone all those expensive poisons, and had had my victuals boiled and baked instead of fried, it's likely I wouldn't have any dyspepsia at all. Well, we must live and learn—only for the life of me I can't see how I am going to get that $500.00 back." G. E. T.

From the *Workingmen's Club Journal.*

CO-OPERATE! CO-OPERATE! CO-OPERATE!

Would many of our readers be surprised to know that the Working-Class Coöperative Societies of England have a great Central Association which buys their goods for them on an immense scale, and therefore more cheaply than 99 shop-keepers out of 100 could possibly do? "The Coöperative Wholesale Society" is one of the wonders of the world, for every penny of its capital has been raised by workingmen, and no other Working-Class Society in the world can approach it, in the magnitude of its operations or the ability with which they have been carried on. The last quarterly report is before us, and notwithstanding the general depression of trade, the C. W. S. did a business of £841,299 for the quarter, which represents an increase of 5¾ per cent. compared with the same quarter last year. What do our readers think of this business of about *three millions per annum?* The purchases of the Working-Class Coöperative Societies amounted last year to about *ten and a half millions.*

We are particularly glad to find that since the Wholesale Society established a branch in London, three years ago, its business has steadily grown. This means that Coöperation in the suburbs of the Metropolis and in the neighboring counties is at last taking root and growing. During the past quarter £62,000 of goods have been sold to these Societies, instead of £51,000 in the corresponding quarter of last year. Our readers ought to know, but perhaps many do not, that the Wholesale Society obtains many of its goods *from its own manufactories.* The biscuit and sweets' manufactory at Crumpsall is doing well. So are its boot and shoe works at Leicester; sixty-nine thousand and eighty-four pairs of boots were sent out last quarter! This great Federal Association has, too, its own steamship ("The Plover"), which brings potatoes and apples in large quantities from France.

A great body like this is bound to set an example of nobility of conduct in proportion to its strength, and to keep before its constituent societies those high aims which inspired the founders of the movement. We rejoice therefore to see that after consulting the 583 societies which hold shares in the Wholesale, the committee of the latter obtained an almost unanimous vote in favor of their making a grant of one hundred pounds to the Indian Famine Relief Fund.

COMMUNISM.

From a Lecture of Prof. Adler.

He did not entertain the same dread of Communism that most people had. He had no sympathy whatever with the Communists of France who burned the Tuilleries and killed the Archbishop of Paris. But he had too great respect for many Communists to speak slightly of their philosophy. He knew Plato was a Communist; so were the Hebrew prophets, whose views of property rights could not to-day stand the test of the Manchester school of political economists; so was Jesus of Nazareth; and so was in fact every true family where among brothers and sisters there was not a mine and thine. And still he was not a Communist himself, for the simple reason that we were not yet all lambs in this world. There were too many wolves abroad who would get the better of the lambs in this contest. Perhaps a thousand years hence this subject might be more easily broached. For the present they had only to do with the practical work of improving the social standing of the workingman. In this connection Prof. Adler explained at length the various modes by which industrial progress could be promoted, and referred to the late Vice-President Wilson as authority to show that if only a partial interest in the profits of labor were vouchsafed to the laboring man, his condition is at once improved. The profits, however, were the very last he cared to look at; it was the happier homes, the neater children and the more contented mothers he cared to contemplate. It brought light in their homes and light in their souls. These were the questions that should interest the true servant of religion, and he was happy to say that already the Catholic and Episcopal churches were touching upon the social question. He feared not their competition; he hailed their doings with delight and regarded their action as a great step in advance.

A WOMAN'S THOUGHT ON TOBACCO.

The last SOCIALIST contained a computation of the cost of tobacco. It occurs to me that its cost in dollars and cents is its least cost, and not to be compared with its effect upon the mind, the life, and upon offspring. It is not long since a young father called my attention to the teeth of his four-year-old child, which were black and crumbling with decay, to the very roots, and asked what I thought might be the cause. I am afraid I did not do quite right in that I did not say frankly I thought it was probably the effect of the tobacco used by himself and his father and grandfather before him. Nor was this a solitary case; you may observe such mouths among the children all up and down the country.

Tobacco is, I believe, the indirect cause of much of the insanity, as well as of many of the hideous diseases which afflict humanity. Hygienists contend that pork-eating is the cause of much scrofula, and that measles are preëminently of swinish origin; then why should not tobacco infuse a malaria in the blood, since it holds in itself a most deadly poison. I believe that its use corrupts the morals, depraves the taste, blunts conscientiousness, and blinds the delicacy of the perceptive and intuitive faculties, while at the same time it

weakens self-control and prematurely develops the passions.

We often hear men assert that woman's is the most potent influence for good that obtains in society; that in her hands lie the destinies of nations; in short, "the power that rocks the cradle rules the world;" and yet woman pleads in vain with tears and prayers that men shall put away their debasement, and lead cleaner, holier lives. It is strange that men are so willing to indulge an abnormal appetite to the poisoning of the springs of life, thereby polluting the fountains of their own transmission.

Communism at least can abate the evil, and may God speed the day when its power shall be universal, and humanity shall be clean every whit. A. M. W.

AMERICAN SOCIALIST.

THURSDAY, FEBRUARY 7, 1878.

Mr. Smart's second article on Social Democracy, which was promised us for this week, has not yet been received, at the hour when these types are put into the form for printing. Possibly we shall be able to give it next week.

It will be seen that our esteemed correspondent, Mr. Craig, in his article on "Social Union" joins in the cry for organization, and urges American Socialists to put their cause into the hands of Boards and Congresses, and to push propagandism by lectures and so forth, after the fashion instituted by him in England for the Coöperative movement. We confess, as heretofore, our doubts of the wisdom of such a course at present. Our hope is still in the influence of good *examples* of enlarged homes, rather than in public agitation for them; or perhaps we should say our hope is in *that kind* of public agitation which naturally flows from good examples and never gets far ahead of them, or far away from them. We think Mr. Craig hardly does justice to the existing examples of successful Communism in his estimate of their influence. We therefore offer our readers another estimate, taken from the *History of American Socialisms*, which will be found following Mr. Craig's article.

It will be seen from the advertisement on our last page that Mr. Joel A. H. Ellis is still urging forward his plan for establishing a Coöperative Home, and that he has succeeded in getting more money subscribed, and in forming a junction of some kind with Col. Edward Daniels, who has a fine place on the Potomac, near Washington. Whether Col. Daniels will take an active part in the organization and management of the new scheme we are not informed. Probably the plans are not yet definitely settled, and Mr. Ellis seems to prefer not to have the matter discussed at present, for he says in a note accompanying the advertisement: "If you are willing to call the attention of your readers to the advertisement with a single paragraph, I should be pleased to have you do so. I do not ask for an indorsement from you,—would rather not have it." We comply with his request.

DANGER SIGNALS.

We sympathize with the aim of the Workingmen's Party to better the condition of the poor, and certainly as Communists we advocate an equal distribution of wealth under proper conditions; but we think that party suffers from near-sightedness, and that the best thing we can do to help it is to frankly criticise its faults and point out its dangers.

One serious danger, which all workingmen should recognize, lies in increasing the functions of the government without providing any means of increasing the honesty of officials. Most of the schemes for raising the condition of the laboring class which come from the Socialistic Labor Party contemplate a great increase of the functions of government. For instance, in municipal government, street railways, gas-works, water-works, and many other interests are to be put in the hands of the city for the benefit of the people. We can see no logical limit to the extension of these functions short of having the city feed and clothe its citizens in return for their labor, in addition to supporting and educating their children. In like manner State and National governments are to take charge of many and vast interests which are now in the hands of individuals or private companies. And it is certain that if these reforms were accomplished, the pressure of population, following the Malthusian law that births increase as getting a living becomes easy, would soon compel governmental interference with marriage. And so from step to step all interests, social as well as material, would pass into the hands of the government, to be regulated by ever-increasing armies of officers, whose position as delegates of the people would make them always distinct from the people and liable to all the temptations and vices of civil service as now administered. Thus we can look down a vista terminating inevitably, as the results of an enormous increase of selfish officiality, in either anarchy or the abandonment of selfishness and the establishment of real enlightened Communism.

But the abandonment of selfishness according to Mr. Smart is the last thing thought of by the Labor Party as it exists. Competition is to go on as heretofore, and the tendency to Communism must be checked though the retention of selfishness manifestly tends to anarchy. Now it is this very selfishness working in competition and private accumulation which causes most of the dire evils which now weigh on the working population. The poor and rich are alike "on the make." The instant a man is elected to office he steps into a new class, where self-interest makes him, whether he will or not, an oppressor of the poor. His opportunities for making for himself are increased—under any conditions they must be—and what he makes he takes away from others who do not have his opportunities. This is true of even those who are morally upright—how much more so, then, of the unscrupulous, the demagogues, the wolves of society. And it is a melancholy fact that the working population are peculiarly the prey of this latter class.

It seems to us that the schemes of all the workingmen's platforms that we have seen, if carried out, would open new and very wide fields for the operation of rascals in office. They would be found in plenty in the ranks of the workingmen themselves, and each city would at one time or another find its Tweed.

We do not see grounds for hope for the workingmen in the direction of schemes for multiplying the functions of government while retaining that selfishness which forms the ground of their hatred of the rich. Every man who hates the rich would all the sooner by reason of his hate be a rich man if he could.

But the very laws which make the rich man would work in favor of the workingman, if he could do away with his hostility to the rich and aim at the abolition of selfishness and competition between himself and his fellow-men.

AN ADDRESS TO LEADERS.

COPIED FROM A COMMUNITY RECORD.

We find that office is a very dangerous place; persons are so liable to grow arbitrary and oppressive, jealous of opposition, disturbed if folks say a word against their proceedings, irritated by parties who watch for their infirmities and defects. I warn you not to think of yourselves as officers in the usual sense. Christ said his officers should be ministers and servants. That is the only true conception of your function. If you have any other conception than that, you will be a center of attraction for devils. Christ said to his disciples, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you shall be your minister, and *whosoever of you will be the chiefest shall be servant of all.*" That was the principle on which our early leaders started, and we must keep it bright. It must be understood that we have no officers in the usual sense. It must be understood that a true officer is the first to set an example of humility and service—the first to submit to criticism—the first to want to know his faults that he may be cured of them.

There is a spiritualistic truth of very great importance concerned in this matter, at which I have already hinted, and that is, that a leading position has a peculiar power for attracting evil spirits. There is the danger. Even the lowest in office, if they are not wide-awake, will find bad spirits stealing into them which will make them arbitrary and jealous of any interference with their proceedings. The spirit of *diotrephiasis*, the spirit which we call officiality, the spirit of lordship and arbitrary power, the spirit of embezzlement, self-seeking and self-indulgence, and many other bad spirits, gather to office as flies to a honey-pot; and you must be aware of the danger. The moral question, What is right and wrong? is even less important than the spiritual question, What will attract good or evil spirits?

Overcome evil with good. That is the motto for leaders. Perhaps persons are watching you with an evil eye, ready to find fault with your official management; if you are conscious of doing right never mind; wait and watch, and trust God to justify you. He will do it. Trust him to take care of your reputation, and don't quarrel with folks about it.

Set it before you as your ambition to govern by grace and not by law, and study Paul to find out how to do it. Renounce all compulsion, all governing by crushing people. Keep yourselves childlike and simple, loving and merciful. If you do that, you will be just the officers the heavens want, and they will take care of you and save you from evil spirits on the one hand, and evil-eyed criticism on the other.

THE SHORT DRESS IN WASHINGTON.

The *Tribune* (N. Y.), speaking of Miss. Van Hillern's remarkable walking feats, says: "One good result of her exhibitions is said to be the inspiring of ladies to pedestrian exercise. A lady's walking-club has just been formed in Washington, its members pledging themselves to eat an oat-meal breakfast, put on a loose, light Bloomer walking-dress, and take a long walk in the country at least three times a week."

I like to hear of such enterprises as this. I would like to say to this club: Ladies, I wish you long walks and merry ones. How easily I can imagine the exhilarating sense of freedom you will experience in your "loose, light Bloomer walking-dress!" I can see you tripping along muddy roads, down wet grassy lanes, over logs and fences, through woods and briers, unhampered by long, bedraggled skirts, which catch on every thing and are always in the way. For over a quarter of a century I have worn just such short light skirts, and gone berrying, fishing and botanizing in them hundreds of times, to my heart's delight and my body's health. Why, with a pair of rubber boots and this same light walking-dress, I have clambered through swamps and "green woods wild" too picturesque to be passable for mortal woman clad in the orthodox habiliments of fashion.

So you see I know how nice the dress is, and I am sure, ladies, you will like it. But when you get home from your walks do just try and see how convenient it is running up and down stairs in the same costume. There are no two handfuls of useless dry goods to be held up, but instead your hands are free to carry other things up and down at ease. I hope you will find all this out, and more too, for yourselves. If you do and keep one another in countenance with your short dress for outdoor exercise and indoor work, perhaps the time may come when long robes will be reserved for special occasions such as receptions, balls, and those other gala moments when women have nothing else to do but to be as ravishing as possible, each one striving to be "the observed of all observers."

I try the long dress often enough to know what it is

like. Whenever I go to town, I don my cashmere with its pull-back and trimmings, and all sorts of fashionable what-you-may-call-ems, so as not to attract attention. But oh, dear me! When I get home again, I am glad enough to get them off—ready to fling up my best Sunday-go-to-meeting velvet bonnet and give three cheers for the short dress.

Really, its *too good a blessing* for only a few to enjoy. That's why I bubble over with happiness when I hear that others are going to try it.

A club of women in Washington going to adopt the short dress as a walking costume. This is one of those little straws which show which way the wind blows; and charming to tell, the wind is blowing in the right direction. SYLVIA.

THE ADONAI-SHOMO.

Athol Center, Mass., Jan. 22, 1878.

MR. WM. A. HINDS—*Dear Sir:* Your note of inquiry inclosing a sketch of the Corporation *Adonai-Shomo*, which appeared in No. 40, Vol. 11., of the SOCIALIST, was duly received. In reply to your request for the correction of any errors the sketch might contain, I will first say the name should be written as above, and not "Adoni-Skomo," as the SOCIALIST gave it. The word is of Hebrew origin, and signifies, "*The Lord, the Spirit is there,*" by which the Society is distinguished from the various religious, Christian bodies or organizations. Its present membership consists of twelve persons. Its property consists of a farm of 210 acres, with buildings, furniture, stock and tools, all vested in the name of the Corporation. Its distinctive principles are the faith of Jesus, the mystery of Christ, and belief in the times of restitution of all things, of which God hath spoken by the mouth of all his holy prophets since the world began, and that the elect by grace through said faith will attain to the Melchisedec Priesthood, which is after the power of an endless life. All goods and possessions are held in common on the Apostolic basis. The seventh day is sacredly observed as the Sabbath of the Lord our God. The Lord's prayer, which He taught His disciples, is the pure offering presented as the evening and morning sacrifice while waiting before Him. The charter of the Adonai-Shomo was obtained Jan. 1st, 1876, the object being protection by the laws of the State, and the promotion of a more perfect union for the maintenance of the faith of Jesus and the worship of God according to the dictates of conscience; also the establishing of a school for the education of children and youth that may be placed in our care; also the establishment of a Home to be used in common by its members and said children and youth, and any other persons of like faith and practice who may become members.

The Communism consists of Community of goods and possessions; and all who desire to become members are required to convey their goods and possessions to the Corporation, sign its articles of faith and union and the by-laws. The Society is Coöperative in that each member does with his might whatsoever his hands find to do, heartily as unto the Lord, for the common weal.

The prospects of permanent success are based solely upon our obedience to Him. His great goodness, in gathering and leading us in prosperity by His spirit in the past, is to us an earnest of inheritance in Him for the future.

The foregoing brief outlines have been called forth by your note of inquiry, it not being our practice to seek notoriety through the public press.

Respectfully, ASA F. RICHARDS, *Pres't.*

THE "HIGHER-LIFE MOVEMENT."

Boston, Jan. 31, 1878.

EDITORS AMERICAN SOCIALIST:—Boston has no Moody and Sankey this winter as last, and there is undoubtedly less religious excitement; yet I am persuaded that there are currents of deep religious feeling and thought going that are bearing good fruit and that will ultimately "bring forth more fruit." It is possible that some of the readers of the SOCIALIST are unaware of what is called the "Higher-Life Movement," in this country and also in England and on the continent. It certainly is a very considerable movement, and shows no signs of abatement. Boston is one of its radiating centers in this country, as also are New York, Philadelphia, and Chicago, and smaller places. In fact, from personal observation during the last twelve months, I am persuaded that many of the churches in the rural districts are fairly "honey-combed" with this thing.

The learned Joseph Cook lays much stress on definitions; so I will explain in a word what I understand to be the meaning of this "Higher Life" so-called. It involves, first, a belief in the God of the Bible, and secondly the entire consecration of the life to Him. Dogmatism, *per se*, has really nothing to do with it. Some of its votaries—perhaps many of them—may be afflicted with this disease, but properly speaking, it is entirely independent of it. The question of church tenets is really foreign to its spirit. The Methodists, as such, are no longer leaders in this movement. John Wesley and his followers have been eclipsed by the less emotional and more determined faith of Presbyterians and Episcopalians even. It is not a church question at all, but a faith question. Multitudes in all the nominal churches, and not a few outside of them, are reaching out after this Higher Life. It is this feature that makes it so interesting to me. I have referred to Boston as central in this movement. Probably her most conspicuous worker in this cause is Doctor Cullis, the founder of the Consumptives' Home and several other charitable institutions in this city within the past thirteen years. He is a man of great faith and energy, and yet very quiet and unobtrusive in his ways. He believes in asking God for things, and he gets them. There was something published in the AMERICAN SOCIALIST about him in this respect a few weeks ago. This gentleman, besides his numerous other responsibilities, edits two religious papers, the foremost of which is the *Times of Refreshing*, devoted to the advocacy of the higher privileges of Christian believers. This monthly sheet has a wide circulation, and is apparently doing much good in the way of deepening conviction and stimulating faith among Christians. In Beacon Hill Place, very near the Capitol buildings in this city, are located the Willard Tract Repository, the Faith Training College, and a small chapel for religious services; all supervised by the Doctor. I understand that he meets with considerable opposition, but is encouraged by very many of both clergy and laity, and a good Providence is over him.

I have written the foregoing simply to show that the religious movement in Boston and vicinity is not on the wane. The same is true of New England generally, and probably of the Middle and Western States. Of the South I know but little. Moody and Sankey have held successful revival meetings in Burlington, Vt., Providence, R. I., and are about closing a series of meetings in Hartford, Ct. From there they go to Springfield, Mass. These gentlemen, although the most conspicuous of any revival leaders in this country, are only two among hundreds, equally as effective, but in more humble ways. Among Christians it is not always the most showy and brilliant that do the most good. "Blessed are the meek;" and none but the meek can get the blessing and really do good.

At heart I am a Christian Communist, and my hope is that out of this great religious movement will come, ultimately, something like the Revival of Pentecost, when selfishness, in its closer social phases, will be eradicated, and men will become of one heart and one mind.

H. W. BURNHAM.

THE COSMOPOLITE REVIVALISTS.

We went to Hartford last week to hear the world-renowned revivalists, Moody and Sankey. They are holding their meetings at the Rink—formerly a skating inclosure, temporarily fitted up for their use, and accommodating about four thousand people. The first gathering is a prayer-meeting at twelve o'clock, continuing an hour or more. After that the women retire to the lecture-room of a church near by to hold a prayer-meeting for their own sex, while the praying men, with those who are under conviction, remain in the Rink for half an hour or more. At half-past two the regular day meeting is held, and in pleasant weather the large inclosure is too small to accommodate all that come to hear these modern apostles tell what they know of the power of God to save sinners. Of course Mr. Moody is the medium of the moral power that attends their labors. Deprive him of this nimbus, afflatus, or whatever the influence upon him may be called, and no one would go ten rods to hear him. He is no orator, nor indeed does he possess any natural gifts usually conferred on popular speakers. Well, one may ask, what is the nature of this attracting afflatus? Most manifestly, it flows from or through his sincere earnestness in his belief in God, in the Bible, and in Jesus Christ as a present and all-powerful Savior of men. His converts are from all ranks—from the highest to the lowest. Two of his converts from the lowest depths of degradation were present at the noon prayer-meeting, and we listened to their thrilling stories with the deepest interest, and venture to say that not a dry eye could have been found among the four thousand who heard them.

And so contagious are Moody's own convictions that the staid old city of Hartford is said to be shaken from center to circumference. Scores of his converts are from the lowest grade of the intemperate. Moody and Sankey may be regarded, too, as working for Socialism, Communism and Coöperation. All of the religious societies are coöperating with them in the revival. Their meetings are social gatherings; and they are Communists, by holding up Christ as a Savior from all sin and from every form of selfishness in society.

Moody tells the drunkard, the harlot, the degraded and hopeless, "Come to Christ; let him get hold of you and you are safe. You can't save yourselves; you can't hold on to Christ by your own resolutions and strength; but surrender to Christ, let him get hold of you, and all the devils in this world or any other are not strong enough to entice you from your Savior." G. C.

Wallingford, Conn.

STORIES OF POVERTY.

[It is good for the rich to see just what the poor have to go through. We have gathered from the members of the Oneida Community some narratives of pre-communistic experiences which we propose to present under the above title. Besides illustrating the distresses that are common among ordinary and "respectable" poor folks, these stories prove what we have often said of the O. C.—that it is not a select society of well-to-do people, but an average slice of humanity, in which all classes are represented and where the rich and the poor meet in equal comfort.]

IX.

MRS. L'S. STORY IN TWO PARTS.

Part First.

I was born in New Jersey in the year 1808. My father, though a native of this country, was of German descent; my mother was also born in America, but her parents came from Holland. I was the fifth of eight children. Father owned a good farm, and during my childhood and youth we had plenty of every thing to make life comfortable. My parents were both very religious. Father was an Elder of the Presbyterian church for twenty-five years, and mother was considered one of the greatest praying Christians in that region; consequently they were in great request when any one was sick, and we had many ministers to entertain. I lived at my father's under very strict religious training until I was eighteen, when I was converted and joined the church.

My parents were well known in all the country about where they lived, on account of their religious zeal, and it was very common for people who were serious-minded or under conviction to visit with them for the purpose of receiving counsel and Christian fellowship. When I was twenty Mr. L., a very religious young man, having heard of my father, came to see him. We were both in the gush and fervor of young converts, and the consequence was that we fell in love and were married in six weeks after we first saw each other. We began housekeeping on a small place near father's farm. My husband was not very robust, and though his father was quite wealthy he did not give him much to begin upon; so we had to work our way along as well as we could. My father, however, was very kind to us, and helped us in many ways. If we had been contented to remain where we were we might have got along with very little trouble so far as material comfort was concerned; but we were ambitious to push out for ourselves, and besides we wished to live in a more thickly populated region where we could give our children a good education. In those times there were no schools in such country places. We accordingly moved to New York city a few years after we were married. Here my husband found employment as book-agent, while I took in sewing. He had fine natural ability for the medical profession, and every body said he would make a splendid physician and have a large practice. He had already devoted considerable time to the study of medicine, and after we went to New York he entered the office of his cousin, Dr. M., where he spent all the time he could spare from the support of his family in finishing his studies, expecting to begin practice in the course of two or three months. I remember we used to build many air-castles about the fine style in which we would live when he had really become an M. D.

My husband and I were wonderfully adapted to each other, and married life instead of cooling our affection only knit our hearts more closely together, so that we loved each other more dearly every year. One morning he came into the room where I sat with my sewing, and I looked up at him. He was a very handsome man, with thick, dark curls of a chestnut color, blue eyes, clear complexion and beautiful teeth, and he was well-dressed in black broadcloth, with a pretty bosom-pin which I had given him. As I looked into his face the question suddenly crossed my mind, "Which do you love best—your husband or your Maker?" My heart

answered, "My husband;" and I realized that I idolized him with my whole soul. Three weeks from that day he was dead. On one of his rounds of the city as book-agent he caught the small-pox, and died in eleven days. I can never describe the agony which his loss caused me. The heavens seemed black and impenetrable, and I thought if I could only get my children to my father's I did not care whether I lived or died.

But there was little time for sentimental regrets, as the small-pox was spreading rapidly, and the city authorities were aroused to self-protection. Although I and my children were vaccinated when my husband was first taken sick, the sanitary committee carried us to the "receiving house," where we were to stay until it was ascertained whether we were likely to come down with the disease. After a few days we began to show symptoms of infection, and were then removed to the small-pox hospital, where I spent the most wretched six weeks of my life. I was twenty-eight when my husband died, and he left me with three little children, the eldest a girl of six years, the second a boy of three, and the youngest an infant five weeks old. We were all sick with the small-pox, and my baby died after a short illness; but the rest of us recovered, bearing no marks of the disease. The hospital was full of patients. Our diet was principally beef-broth with rice in it and bread-and-molasses; but those who had money could buy such dainties as butter, fresh fish and baker's bread. As I got better I used to go out of my room occasionally for a little exercise, but every morning as I stepped into the hall I had to pass the bodies of a number of persons who had died during the night, and this was always a painful sight. I could also hear the Irish cook swearing at the sick, though she always treated me well. The hospital doctor was very kind, and told me not to wait on myself, but call on Kate, the kitchen girl, to bring me whatever I wanted. I often wondered why he treated me with so much consideration, giving me a room by myself with the children, and a nurse to wait on us, while many others were kept in large wards together; but concluded it was because I happened to go there in considerable style. In case of death by such a malignant disease as small-pox the body was usually seized and carried away for common burial in the Potter's Field; but I would not allow those who came for this purpose to touch my husband, being determined that he should have a respectable funeral. So I bought for him a separate grave and hired an elegant livery establishment, with two splendid white horses. As soon as the burial services were over we drove in this fine equipage to the small-pox quarters.

When we had recovered our strength I took my two children and went to my father in New Jersey, where I worked among my friends for about six months. My little girl remembered her father and often grieved for him. I used to take her by the hand that summer and go into the fields, where we would weep and mourn together. One day, after our tears had been falling for some time, she looked up at me with her innocent eyes and said, "What good does it do for us to cry, mamma? It doesn't bring papa back." I shall never forget how her words affected me, for I saw that she had more common sense than I had. Two years after that I had an experience in religion which entirely removed all that desperate, unreconciled feeling which I had had about my husband's death, and I saw that it was impossible for God to save me except by snatching my idol from me.

I did not long rest contented at my father's, for, as I have said, there were no school advantages in that out-of-the-way place, and I wished very much to give my children a better education than I had received. I therefore talked with my parents about my plans, and told them I thought I could get along and support myself and children in the city of Newark, which was about forty miles from where we lived. They would have been glad to have me remain near them, but left me free to follow my own course, and kindly helped me off. I started out alone, leaving my children with their grandparents until I could provide a place for them. I stopped first at a hotel which was kept by people with whom I was acquainted, and there worked for my board several weeks. I soon found a situation at housework with a young married lady. She was a wealthy merchant's wife, and seemed to think herself quite important; but as she knew scarcely any thing about housekeeping I got along with her very well. There was one thing, however, that I did not like, and that was to be obliged to take my meals with her husband's clerks. I stood it for awhile, but as they were very irreligious I determined to change my situation altogether and work for church people. A woman who kept a milliner's shop asked me to keep house for her and take care of her baby. Here I worked very hard; and as I often had to be up with the baby half the night, and then rise at four or five o'clock in the morning to get breakfast, I soon got sick. The lady's husband was a very hard-hearted man, for when he heard that I was ill he told me I must leave the house immediately, as he would not have any one about who could not work. I did not know at first what I should do, for I could scarcely hold up my head; but the Irish girl, who did the washing, kindly brought me a cup of tea, and then I managed to get up and dress myself. I walked as well as I could, with my throbbing head and trembling limbs, to the druggist's, where I met a Doctor, who, after a glance at my burning face, said, "Madam, you have a high fever upon you; you are not fit to be about." He gave me some medicine, and I walked on a little farther to the house of the minister whose church I attended. Here I found real Christian aid and sympathy. The minister got a carriage and took me to the house of one of his parishioners, where he paid my board until I was able to go to work again. In two or three months after the milliner's husband sent me away his store was burned, and he lost all he had.

As soon as I had sufficiently recovered I hired a room and began housekeeping, though I had but very little to keep house with. I remember a frying-pan, stew-pan, two chairs, one small table and a little charcoal-furnace. I wrote to father, and he soon came with my children, and also brought a bed and some provisions. I had quite a hard time getting started. One day I was praying to God for help, when it occurred to me that he would be better pleased to have me sell some nice clothes of Mr. L., which I had hated to part with, and get things which I needed, than keep them as I was doing. I accordingly sold them, and was able to get considerable second-hand furniture and some other things with the money I received. I took in sewing, and by working all day and most of the night at tailoring and shoe-binding, I managed to send the children to school and keep ahead of expenses. I got along so well that other poor women would come to me to obtain work or assistance for them. I generally had good luck in helping them, but sometimes I found the people to whom I applied very hard and unsympathetic. Once when I asked a rich lady to give me some provisions for a poor woman who had just been confined, she answered very unfeelingly that "rice and molasses were good enough for poor folks," but she finally gave me a little sugar and tea. At about this time the man for whom I bound shoes asked me to marry him; but although he was a respectable young man, and I liked him very well, I declined to marry him because he was not religious.

(To be Continued.)

SOVEREIGNS OF INDUSTRY.

From the December Bulletin of the Sovereigns of Industry.

The city of Washington is the best place in the world for practical, effective coöperation; the employés of the government alone being numbered by thousands, all of whom are in regular monthly or semi-monthly receipt of cash earnings, the aggregate of which can not be less than six or seven million dollars annually. Members from eleven subordinate councils purchased goods at the store. Five of the councils meet in the hall of the association, and eleven-twelths of the purchases were made by them. The number of members dealing at the store is 460. The average amount purchased by each member is $5.17. The total sales first five months, May 1 to Oct. 4, 1877, $18,061.55. The net profits were 6¾ per cent. on the total amount of sales. The average rate per cent. of profit over cost price has been 11.55, or about 10.35 in selling price. 242 shares of the capital stock were owned by some subordinate councils, 258 shares by individual members. A motion was carried to increase the stock to 1,000 shares.—*Extract from Auditor's Report.*

According to the report of the National Department of Agriculture, now in course of publication, the yield of wheat for 1877 aggregated 360,000,000 bushels, which is 50,000,000 bushels more than ever before produced. The report shows that the corn product was 1,300,000,000 bushels, with correspondingly large yields of oats and potatoes. Out of the wheat product it is estimated, deducting for home consumption in food and seed, that upwards of 110,000,000 bushels of wheat can be spared for export. The largest export yet made in one year was 91,000,000 bushels, with an average of 63,000,000 bushels. The acreage of winter wheat for this year is greater than that of last.

THE FATHER-LAND.

BY JAMES RUSSELL LOWELL.

Where is the true man's father-land?
Is it where he by chance is born?
Doth not the yearning spirit scorn
In such scant borders to be spanned?
O, yes! his father-land must be
As the blue heaven, wide and free

Is it alone where freedom is,
Where God is God and man is man?
Does He not claim a broader span
For the soul's love of home than this?
O, yes! his father-land must be
As the blue heaven, wide and free!

Where'er a human heart doth wear
Joy's myrtle-wreath, or sorrow's gyves,
Where'er a human spirit strives
After a life more pure and fair,
There is the true man's birth-place grand,
His is a world-wide father-land!

Where'er a single slave doth pine,
Where'er one man may help another—
Thank God for such a birthright, brother—
That spot of earth is thine and mine!
This is a true man's birth-place grand;
His is a world-wide father-land!

SPIRITUALISM IN ENGLAND.

From Correspondence of the Chicago Times.

It would amaze you to learn to what extent it has become the fashion in families in every class of society to hold investigating séances, under the conditions which are understood to be necessary to obtain phenomena. Society ladies, in the upper and middle classes especially, who have their usual weekly receptions, to which friends and acquaintances are invited at the beginning of the winter season, have now a separate evening in the week which they call "séance evening," and to which no one can come who does not receive a special card for the special evening. So fashionable and interesting and so generally established are these "evenings," by being first introduced by noble families, and followed rapidly by others who have the luxury of a well-established home, it is considered a privilege and a great personal compliment to be invited. Mediums to-day are an expensive luxury, and the hostess who provides one and sometimes two and three at her "séance evening" provides a band of invisible music and other entertainment that must at least be called a new kind of hospitality.

In many of these elegant homes, there is a room especially set apart for the séances, in which there is only a plain, round table, and cane-bottomed chairs. Not often more than six persons are admitted at a time, though sometimes eight or twelve; never more than twelve. That is considered a sacred and complete number. The abolition of the cabinet is now almost general, and the dark circle is tabooed. For the darkness, which is yet regarded necessary to envelop the entranced medium, a black cambric curtain is strung across the corner of the room, behind which is placed a reclining chair or lounge, subject to inspection always for hidden ghosts, etc. A request is, too, often made by the hostess that the occurrences of the evening shall not be made public. This is in English taste.

I recently attended a private séance, at which was the number twelve, and no restrictions. The circle was in a horse-shoe shape around the curtained corner. In the center sat Professor Alfred R. Wallace; near by Mr. and Mrs. Volksman, William Clark, F. R. S., Thomas Shorter, former editor of an English magazine, Mr. and Mrs. Tebb, and others. Mr. Fletcher of Boston, the well-known medium, was at one end of the circle, and Mrs. Fletcher, also a very powerful magnetic person, was at the other end. At the curtain was William Eglington, a young man having this "strange power" about which the world is so much exercised to understand. This was a test materializing séance, and was held at the house of Mr. and Mrs. Fletcher. The inclosed corner was examined, and was found to be absolutely free from any means of concealing any thing. Mr. Eglington was searched so far as taking off his coat and examining his pockets, so that nothing bulky could be concealed about his person. The medium was dressed in dark clothes. The doors of the room were bolted. After remaining behind the curtain a short time, the medium came out apparently entranced, and as he stepped back, in the parting of the curtain was seen a white-robed figure instantaneously with the medium. Soon after appeared a tall man draped in pure white robes, drawn tightly across the body, the outline of which was human enough—the white fabric trailed on the floor; on the head was a white turban, in the front of which sparkled a jewel like a diamond. There was an enormous black mustache and a scanty beard. The form, after several entrances and exits, came close up to Mr. Wallace, who was sitting under the gaslight, which was turned down low, but was sufficient for all to see the features of the "apparition," which were distinctly marked, and of an Oriental cast. The movement of this figure was stiff and automatic. Something was said about the height of this figure, when Mr. Fletcher stood up by the side of the "thing," which was seen to be nearly a head taller than Mr. Fletcher, and Mr. Fletcher is several inches taller than the medium. Soon after this a short female figure appeared, very

heavily draped in white gauze-like stuff, and brought such a cold breeze into the corner where Mr. Fletcher sat that he threw himself back as if struck by an icicle. Another figure of a man appeared, different from the first. And then a figure called the medium's "conotri" came out and chattered like a delighted magpie, and produced a quantity of delicate white fabric, like fine muslin, which he shook out with his hands, and which appeared to grow as we gazed, and to vanish into nothing. Two small slates were produced, examined and tied together with a bit of pencil inside. Mr. Wallace held one corner, this white figure came forward and held the other. Mr. Wallace kept the slate in his hands to open after the séance closed. On each side of the slate was found writing personal to Mr. Wallace.

A few seconds after this figure disappeared the gas was turned on, and we all peered behind the curtain to find the medium entranced in his chair, dressed as usual, with no trace of any thing extra about him. As it was some time before the medium revived, and men and women were standing about talking in low tones, some at the parted curtain inside and outside, the atmosphere of the room and the scene was slightly funereal.

It was suggested, to make assurance doubly sure, that the medium should be searched in order to demonstrate the absence of all concealed drapery. Professor Wallace, Mr. Clark and Mr. Tebb led the young man to an adjoining room and investigated him most thoroughly. They took off his shoes first, and turned his stockings inside out; off with his coat and examined it; looked over the vest; turned his pantaloons and drawers inside out; divested him of his shirt, and then reported in the drawing-room that nothing was found on his person.

"But Dr. Carpenter will say," said Mr. Volksman, "that you did not take off his skin."

"Yes," said another, "twenty yards of muslin fabric hidden under the epidermis, rather than give in to 'apparation,' said dopplegangers Nerven-geist or whatever it is."

Wallace says: "All further discussion on the inner nature of man and his relation to the universe is a mere beating of the air, so long as these marvelous phenomena, opening up as they do to a whole world of new interactions between mind and matter, are disregarded and ignored."

ITEMS OF NEWS.

HOME.

The silver heads think their battle is as almost won.

Did you say your grandfather was a Jamaica rum 'un?

Let us have a true dollar, if you have to make it as big as a stove-lid.

The Syndicate will have to sell that last $10,000,000 of four per cent. bonds.

Signor Castellani is going to take all those beautiful majolicas back to Europe.

The next question will be whether gold shall be to silver as 1 to 15½ or as one to something else.

When Bertha Von Hillern walks she just toes in and "wings it" with her elbows and shoulders.

The Gulf States are still the Cotton States. They produced 4,750,000 bales of that staple last year.

If Bennington, Vt., has as many battle monuments as she talks of she will become the monumental town of New England.

The Democrats of Louisiana are still hunting that old returning-board. Anderson is on trial, and J. Madison Wells is at large.

The storm, the storm! but that wreck on the sands of Currituck! who shall save us from going down to the sea in ships that are rotten?

That Congress of ours means to have a great lot of silver money, and then not give a cent of it to subsidize the railway and steamship companies.

Judge Van Voorst, of New-York, has decided that a family-hotel is not a tenement-house, and therefore is not a nuisance in a respectable street.

The sub-committees which have been at work upon the tariff have brought in a bill for the manufacturers to talk about, before it is submitted to Congress.

The Richmond Chamber of Commerce says that Ole Virginny had better pay her debts—one hundred cents on the dollar, and interest, till all her obligations are met.

Mr. Thomas Lord has lifted up his head and shown that it is level. He was only keeping out of the way of his dutiful son Charles, who has an animosity against widows.

The silver men are the principal revivalists just now. They go for the gold men and bankers as if the latter were so many obdurates who ought to be converted and softened.

Carl Namuth, a recent importation, has been fingering the topmost letters out of the post-office boxes attached to the lamp-posts in Chicago. The old rogues had never thought they could do that.

Congress now has a library of over 330,000 volumes, of which more than one-fifth are piled upon the floor, gathering dust. This must not be. We want to have our book up on a shelf where the apple-munching Congressman can get it and be improved.

Mrs. Matilda Stanley, the Queen of the Gypsies in this country and Canada, died lately at Vicksburg, and was buried at Dayton, O., where her family are said to own a great deal of real estate.

At a sale of American paintings which took place in New York lately, the best ones brought prices ranging from $40 to $525. The last price was paid for an "Autumn Landscape" by W. T. Richards.

Mr. Abram S. Hewitt still persists in the idea that those Europeans ought to be taught to eat Boston brown-bread, baked Indian pudding with raisins in it, and sweet corn on the cob. Think so too.

Mrs. Elizabeth Thompson, of New York city, has bought F. B. Carpenter's Signing of the Proclamation of Emancipation for $25,000 and presented it to the nation. The 12th of February is set for its formal acceptation.

Peter Cooper is in some respects the model after which the rich man of the future will be fashioned. He tries to spend his money for the benefit of society. His latest scheme is to found an Institute in South Carolina similar to that one of his in New York city.

Joseph Cook's "chief merit consists in this," says the *Graphic*, "that he has committed his followers and adherents to the recognition of the claims of science and philosophy in the domain of religion, and his opponents are thereby compelled to recognize the claims of religion in the domain of science and philosophy."

The steamer Metropolis, which sailed from Philadelphia on the 27th inst. for Brazil, with railway supplies and workmen for the road which is to connect Bolivia with the Amazon, sprung a leak and was run ashore Thursday week, not far from Kitty Hawk, N. C. There were 250 persons on board. One hundred lives lost, and nobody to help.

Here is a chip to show you how the tide is setting: In September last the vote in Alameda County, Cal., stood thus: Total vote, 7,085; Republicans, 3,712; Democrats, 3,255; *Workingmen*, 118. In January it stood thus: Total vote, 5,340; Republicans, 2,038; Democrats, 572; *Workingmen*, 2,730. And the Workingmen are not relatively so numerous in Alameda as in other counties.

Elihu Burritt has written a letter puncturing the bubbles which are in the British mind respecting Russia. He says Russia is a pretty good power considering "she had to push an agricultural population southward and eastward among nomadic, marauding tribes of different races, who swooped down like birds of prey upon all permanent settlements within reach of their rough-riders."

Rich man, reach us your hand and then take hold of your workman's hand ere you go down. The latest scare is that a mysterious man, having extensive correspondence, has made his appearance in Washington, demanding that something be done to revive the nation and give the poor man work. He claims to be the representative of 150,000 workmen, organized and ready for *emeutes* next summer.

We neglected to say that the Senate passed the Matthews resolution by a vote of 43 to 22, thus affirming "that all bonds issued for the purpose of funding the national debt are payable, legally and equitably, at the option of the Government, in the dollar of the fathers, both principal and interest." On Monday, the 29th ult., the House adopted the same resolution by a vote of 189 to 79, and not a word said in debate.

Lord Dufferin has been elected an honorary member of the American Geographical Society, with whom he met lately to discuss Captain Howgate's plan for hanging his hat on the north pole. Bayard Taylor says his Lordship has a keen eye for observation and the right word for description; so much so, that when he, Taylor, went to Iceland, the "gem-like purity" of the mountain outlines at once brought up the words of Lord Dufferin's description.

In view of the imminent danger of the remonetizing of silver, the *Nation* says, with its characteristic coolness: "But one course is left to those who would save the country from lasting disgrace and injury, and that is to demand of the men of ability and courage, who represent in Congress the people of the South and West, that they shall speak and vote boldly against any silver bill that would permit the United States to pay any portion of its debt in debased dollars."

Ex-President Woolsey, ex-Governor English, Dr. Bacon and other eminent citizens of New Haven, have petitioned Congress for the appointment of an international commission, "having power to determine and promulgate authoritatively, from time to time, the relative value of gold and silver, so that in the payment of debts, at home and abroad, the quantity of coined silver which shall be the equivalent of any given amount of gold coin may be every-where definitely acknowledged." Meanwhile, Congress should "ascertain and promulgate, at intervals of three months, the value of silver in gold, as determinod by the average sale of silver at the principal centers of commerce east and west of the Rocky Mountains." This seems to be a just and feasible plan.

FOREIGN.

The exploring Stanley comes.

The besieged at Erzeroum are dying of typhus—250 a day.

The Turks have been defeated by 40,000 Servians, after a four days' fight at Ratscharnik.

Victor Emanuel got $16,000 a year from the sale of pine cones which grew on his estate.

Mexico has paid the United States a second installment of $300,000 on account of awards made in favor of American citizens.

It has leaked out that France has a mind on the Eastern question. You wouldn't have thought that she sided with Germany.

George Cruikshank, the great English draughtsman and caricaturist, is dead. He was born in 1792, and was one of the original contributors of London *Punch*.

The Ameer of Cabool is somewhere between Russia and India. He has been saying that he would like to see the Russians, but this is doubtless a mere rumor.

Austria says to Russia, "I guess we had better consult the rest of Europe about this map of Turkey. None of their business, perhaps, but then, it will make peace in the family, you know."

The Anti-Russian feeling in England is very strong. An outdoor meeting in Sheffield, held to oppose the Government, was "captured" lately and turned into an Anti-Russian demonstration.

How absurd it is not to let Russia have some great commercial centers on the warm Black Sea, with innumerable merchantmen going and coming through the Dardanelles and peddling every-where.

If Russia should demand constructive damages of England, for the way she has bothered around and protracted the war by her meddlesome neutrality and encouragement of the Turk, the Russ would be doing the right thing, though he never got a cent.

Mr. G. J. Romanes, of London, has been experimenting on the jelly-fish to see if that mass of animated protoplasm has evoluted any thing like nerves. He thinks it has. Chloroform applied to it would cause anæsthesia; strychnine would produce paroxysmal convulsions; and alcohol would make the creature drunk.

The Greeks have felt bad because this war was likely to come to an end and they not have a chance at the Turk. There have been insurrections in Thessaly and fighting in Crete. The seven or eight millions of Greeks are not all in Greece, and yet they remember that they are one people. Let them think of Anaxagoras; it was he who said, "Know thy opportunity."

The British statesmen are debating the Government's motion for a supplementary credit of $30,000,000. Whether the Ministry needs the money to go to war with—it seems very small for that—or whether it is only seeking a vote of confidence to strengthen it in the probable forthcoming European conference on the Eastern question, is the problem for us onlookers.

Greece has gone to war at last. On the 2nd of October she sent 12,000 troops across the border to aid the Christians in Thessaly and Epirus and answer the Macedonian cry for help. The Chamber of Deputies has voted 12,000,000 drachmas for war supplies. The steady advance of the Russians on Constantinople and the delay in agreeing on an armistice and the terms of peace have doubtless given the Greeks the opportunity they were waiting for. Mr. Layard, the British Minister at the Porte, accuses Mr. Gladstone of inciting them against the Turk.

The Rome correspondent of the *Nation* says of the late King of Italy: "People must not believe that King Victor Emanuel, because he was a constitutional monarch, had little or no influence upon the politics of his country. True, he was never mixed up in party squabbles, nor never in the small questions of daily policy; but it was he who chose Cavour, and maintained him against court influence and unpopularity; he who gave La Marmora *carte-blanche* to reform the old, glorious and well-tried Sardinian army; he who gave his consent that Garibaldi should enter Naples; he who decided the taking of Rome in 1870, in spite of his strong religious feelings and his personal attachment to Pius IX.; he who in March, 1876, declared the time come to try a Ministry of the Left, instead of changing once more the beaten Cabinet for another shade of the same color, as had been done for seventeen years." It seems that Victor was a King, indeed. He came pretty near being known as a sportsman, though.

The Eastern question has in a measure left the battle-field and dodged into the dark places of diplomacy; and we only have a glimpse here and there as it seems to flit from closet to closet. It is at last announced that an armistice has been agreed upon, that the preliminary terms of peace have surely been signed by the Porte. During the sixteen days which have intervened since the Turkish commissioners were received by the Grand Duke Nicholas the Russians have been pressing on to Constantinople and taking every advantage that might be of use to them. Now their army comes to a

stand-still, with its advance not far from the Turkish capital. It is reported that Erzeroum and Silistria will be provisionally occupied by the Russians. That the Pope and Italy, France, England and Austria will be friends long enough to prevent Russia from reaping too many advantages from her victory, seems very probable. It is understood that Russia has consented to a conference to settle every point in the question that has an European bearing. With 150,000 fugitives pressing into Constantinople—many of them just the wrecks and remnants of families and all in a desperate condition, it is not strange that the Turk is ready for peace.

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UNDER this heading we will publish a list of the amounts sent to us to be applied in furnishing the AMERICAN SOCIALIST to persons who are interested in Socialism but are too poor to subscribe for themselves. The donor can name the individuals to whom he would like the paper sent, or let us select from those who apply for the paper in this way. For every dollar contributed to this fund we will send a full volume of the paper to some worthy person.

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I propose to call the first meeting for organization very soon, and trust that all parties feeling an interest will send their names that I may send them notice by mail. Address, *J. A. H. ELLIS,*

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